GENERAL.

A Slight Difference.—In the year 1803, Mr. Jay preached a sermon before the Society for the Propagation of Christian Knowledge in the Highlands and islands of Scotland; and was requested to permit the same to be printed. Such permission was given. The text was, "Skin for skin; yea, all that a man hath will he give for his *life*." When the proof sheets of the sermon were sent to Mr. Jay for correction, he found the printer had printed the text thus:—"Skin for skin; yea, all that a man hath will he give for his *wife*." Instead of correcting the error in the usual way, he wrote in the margin, under lining the word *wife*, "That depends on circumstances."

The Livingstone Expedition.—Letters have been received by a Glasgow gentleman from Dr. Livingstone, the last communication being dated February 6th. The expedition had safely penetrated into the interior of Africa, and intercourse had been freely had with the natives. After remaining for some time prosecuting their search, they returned to the coast, and at the last date had arrived at the mouth of the Kongone, where their small steamer from England met them. All were well.—*Glasgow Herald.*

Peter's Pence.—On the occasion of the collection of Peter's Pence, made a few days ago in the church of St. Polycarp, at Lyons, the following note was found in one of the poor-boxes:—"It is a shame to take from the poor a tribute used in paying for the luxury of the Court of Rome, and in carrying on war in Italy. It is not necessary to have so much money to fulfil all the spiritual duties of the Papacy. I undertake to perform the functions of the Pope for 5,000f. a year."

A Pretended Clergyman.—A mock clergyman received his deserts at the Derby Assizes. About six months ago he appears to have commenced his career of imposture by assuming a clerical garb, and obtaining employment as a curate. In the course of his wanderings, he celebrated a marriage, an act which, as he was not in holy orders, proved to be a felony on his part. Baron Martin sentenced him to ten years' penal servitude—a punishment which he richly deserved.

The *Great Eastern* sails for New York on the 1st day of May, and on her return will make Liverpool her port of arrival, where she will be exhibited for a short time before she again proceeds to sea.

Lord Palmerston has granted, out of the Queen's Bounty Fund, the sum of £100, to the two daughters of Mr. James De Foe, a great-grandson of the author of "Robinson Crusoe."

Clerical Folly. Was it not? A young man at West Hartlepool having thought proper to be married at the Registrar's office, was informed by the parson that he must no longer be a member of the choir in his church!

REVIEW OF THE PAST MONTH.

Thursday, April 25th.

At Home.—Her Majesty and the Royal Family have been in comparative seclusion since the decease of her honoured mother, the Duchess of Kent. Lord Palmerston, having accepted the nominal office of Warden of the Cinque Ports, had to be re-elected to the House of Commons. At his nomination, a rough and ready butcher of Tiverton took his Lordship and rated him in good set terms on his do-nothing reform policy. Parliament has been busy. The Bankruptcy Bill has gone to the Lords; but Counties Ten-pound Franchise Bill, the Borough Six-pound Bill, the Dissenters' Trustee Bill, the Marrying a Deceased Wife's Sister Bill, and the Ballot Bill, have all been rejected by the Commons. The Chancellor's budget has been opened, and Mr. Gladstone again proposes the repeal of the Paper Tax, and one penny from the Income Tax.

Abroad.—The Pope is yet in Rome.—Garibaldi has been speaking strongly in the Italian senate on the injustice done to his followers, and against the policy of Cavour; but the people wish them to be reconciled.—More conflicts have taken place in Warsaw and other parts of Poland, between the military and the people; many of the latter were killed or wounded.—The Hungarians are yet standing out firmly for all their ancient rights, which the Emperor of Austria is slowly and cautiously conceding.—The famine in Northern India does not appear to be at all abated. Upwards of £64,000 have been subscribed in this country for their relief. Lord Elgin, who has returned in health and safety from China, it is reported, will succeed Lord Canning as the Queen's Viceroy in India.—The latest news from America is not of a pacific character. Indeed, some reports state that a collision was daily expected. Should it once take place, the results will be fearful. The South may be first to strike and win; but the North, once roused, will, there is little doubt, prove more powerful. And then, in the mad scuffle—the slaves! what will they do?

P.S.—When going to press, intelligence arrived that hostilities had commenced, and that Fort Sumter had surrendered after a fierce bombardment. An attack on Washington was hourly expected.—From Italy there is more pleasing news—Cavour, Garibaldi, and Cialdini, are perfectly reconciled.

Marriages.

March 14, at the baptist chapel, Whitchurch, by the Rev. Mr. Mumford, Mr William B. Row, of Bournemouth, to Deborah Anne, only daughter of Mr. John Douglas, of Winchester.

March 14, at Dover Street baptist chapel, Leicester, by Rev. T. Stevenson, Mr. E. Quinney, to Miss S. S. Smith.

March 24, at the Independent chapel, Honiton, by the Rev. W. Evans Foote, baptist minister, Mr. Robert Warren, of Gittesham, near Honiton, to Miss Eleanor Reed, of the same place.

March 26, at Archdeacon-lane baptist chapel, Leicester, by the Rev. J. S. Stanion, of London, assisted by the Rev. R. Stanion, of Bacup, brothers of the bride, Mr. John Tebbutt, to Caroline, only daughter of the late Mr. Richard Stanion.

March 26, at North Street baptist chapel, Crewkerne, Somerset, by the Rev. Hugh Owen, William Rickard, of Wedmore, Axbridge, to Matilda Philips, of Crewkerne.

March 28, by licence, at the baptist chapel, King's Road, Reading, by the Rev. J. Aldis, Mr. Maltingly, of Chelmsford, Essex, to Elizabeth, second daughter of Mr. Barshin, Reading.

March 28, at Sion baptist chapel, Bradford, by the Rev. J. P. Chown, Mr. John Halliday, of Bradford, to Sarah Jane, youngest daughter of Mr. James Petty, of Bowling.

March 29, at the baptist chapel, Presteign, Radnorshire, by the Rev. George Phillips, Mr. Evan Stephens, of Discoyed, to Mrs. Ann Watkins, of the Bush, near Presteign.

April 10, at the baptist chapel, Naunton, Gloucestershire, by Mr. A. W. Heritage, Mr. T. H. Powell, of Woolhope, Herefordshire, to Miss E. Midwinter, of Dale House, Naunton.

April 13, at the baptist chapel, Guiting, Gloucestershire, by Mr. A. W. Heritage, Mr. George Carter, to Miss Prudence Davies, both of Lower Guiting.

April 15, at Mount Zion baptist chapel, Birmingham, by the Rev. John Phillips, Mr. John Daniel, of Astwood Bank, to Miss Elizabeth Arch, of Birmingham.

Deaths.

March 7, at Llanfihangel, Nantbrane, the Rev. Thomas Williams, baptist minister, formerly of Cwmdwr, and recently of Zoar, in the county of Brecon, at an advanced age. Mr. Williams has been a very popular preacher in his day, and was eminent for his piety, and highly esteemed by a large circle of friends within and without his denomination.

March 18, at Crewkerne, Somerset, in the 73rd year of his age, George Howe, (father of the Rev. John Howe, Waterbarn, Lancashire), having been a consistent and devoted member of the baptist denomination for thirty years. His end was perfect peace.

March 19, at Woodside, near Lymington, Hants, Mr. John Street, in the 75th year of his age. Mr. Street was for forty-five years an exemplary and useful member, and for many years an honoured and zealous deacon of the baptist church at Milford, Hants. His loss will be deeply felt by that church, and by a numerous circle of sorrowing friends. As he lived, so he died, trusting and glorying in Christ as the sure foundation of his hope. His end was peace.

March 21, Emily Ann, the eldest daughter of the Rev. W. C. Ellis, baptist minister, Great Sampford, Essex, aged 18 years. At the age of fourteen she publicly professed her attachment to the Lord Jesus Christ by baptism, and after having, with delight and success, served Him in sabbath school efforts, and in other ways, died trusting in her "precious Saviour," and exclaiming, "I am quite happy."

March 25, at Weston-by-Weedon, after a long illness, Mr. John Branson, sen., aged 84, a member of the baptist church in that village. Mr. B. was deservedly respected by a large circle of friends.

March 26, at the residence of her youngest son, Windsor Terrace, Peckham, Mrs. Mary Anne Henderson, mother of the Revs. J. E. and G. R. Henderson, of Jamaica, and Rev. W. T. Henderson, of Banbury, in the 72nd year of her age.

April 1, at Barnfield House, Kingsbridge, F. S. Randall, Esq., aged 70. He was twenty-nine years a deacon of the baptist church at Kingsbridge.

April 8, the Rev. John Crook, for twenty-five years pastor of the baptist church, Hebden Bridge, aged 64.

THE

BAPTIST REPORTER.

JUNE, 1861.

ANNIVERSARIES OF BAPTIST SOCIETIES—1861.

Following the plan we have now adopted for many years, and not having any reasons for supposing that it is not approved by our regular readers, many of whom may have no other source of information respecting them, we now proceed to give our usual brief statements from their reports, with the names of the speakers and the places of meeting. In our next we shall make selections from the speeches.

BIBLE TRANSLATION SOCIETY.

The twenty-first Annual Meeting was held in the Kingsgate-street Chapel, Holborn, on the evening of Thursday, April the 18th, the Rev. Dr. Acworth, of Rawdon College, Bradford, in the chair.

Rev. W. W. Evans then read extracts from the report, from which it appeared that since the commencement of its operations the Society had contributed £41,396 10s. 11d. towards the circulation of the sacred Scriptures faithfully translated. During the past year the committee had voted the sum of £1,450 towards the work of translation, being an increase of £200 over the sum voted for this purpose during the previous year. The income had exceeded that of previous years, the amount received from all sources being £2,008. 14s. 4d. The committee announced that they had received the first portion of a new Chinese version from the Rev. T. H. Hudson,[*] of Ningpo, which, now that China was opened to the christian missionary, they considered a matter of great importance.

The following resolution was adopted:—

> "That this meeting devoutedly records its thankfulness to Almighty God for His blessing on the operations of the Bible Translation Society, and would urge its claims for increased support on every member of the Baptist denomination, and on all persons who are anxious to promote the circulation of faithful versions of the Word of God."

The Chairman, with Messrs. J. Wenger, from Calcutta; T. E. Fuller, a grandson of Andrew Fuller; J. C. Pike, Secretary of the General Baptist Missionary Society; J. C. Page, of Barisal, East Indies; J. P. Carey, a grandson of Dr. William Carey, and E. B. Underhill, one of the Secretaries of the Baptist Missionary Society, addressed the meeting.

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[*] Messrs. Hudson and Jarrom, were sent out by the General Baptist Missionary Society, several years ago. Mr. H. is not now employed by the Society which sent him out. Mr. Jarrom returned.

BAPTIST UNION.

THE Annual Meeting was held in the Library of the Mission House, on Friday, April 19. Dr. Acworth, in the absence of Dr. Steane from indisposition, presided. Dr. S. was present during part of the proceedings.

The Rev. A. WIBERG, from Sweden, then delivered an address, in which he furnished much interesting intelligence respecting the baptists in that kingdom.

Rev. J. H. HINTON said that 1,222 baptist churches had sent triennial returns, and from these it was ascertained that 898 of them had had a clear increase in the number of the members of about 14,000, or an average of about sixteen per church. That increase was the largest which had ever been reported. They had in former years an average increase of one, one and a-half, one and three-quarters, clinging to the fractions with desperate tenacity, and even as high as twelve in one instance, but sixteen never. He saw no reason to doubt the accuracy of the tables. England showed an average increase of eleven members per church, and Wales twenty-five. They had had instances in which some two or three hundred churches had reported a diminution, but now only about thirty churches had been obliged to do so. There was no reason to think the increase as shown in those statistics was attributable to any greater accuracy in the returns than formerly, but every reason to think that it was the work of God.

A short but interesting discussion ensued upon the subject of revivals, the general impression being that children and young people should be special objects of prayer and effort, and that every inducement should be extended, even to the very young, to enter the church when they manifested signs of being converted.

The business then commenced, with a long discussion respecting American Slavery, and the conduct of Dr. BARON STOW with regard to that question; the result was that the name of the Rev. A. L. POST, of Philadelphia, be added to the list of corresponding members of the Union.

A petition to Parliament in favour of an alteration in the law prohibiting marriage with a deceased wife's sister, was then unanimously agreed to, and signed by the members present.

A draft of a letter to the baptist churches of the United States was also agreed upon.

The following resolutions were also adopted:—

State of the Churches.—"That the session most humbly and gratefully acknowledges the goodness of God to the baptist churches of this country, as indicated by the Association returns of 1860, and more especially by the triennial returns. However incomplete may be the view given by these returns of the state of the churches, it is impossible not to regard so comparatively large a rate of increase as at least one token of a divine blessing, and it can scarcely be an error to associate it with others not less characteristic. The session, therefore, cheerfully indulge in thankfulness and joy. At the same time, they would solemnly recollect how very much more the condition of the country needs, and how very much more should be comprehended in their prayers and in their hopes."

Burial of Dissenters.—"That the difficulties occasionally thrown in the way of the interment of Dissenters and their children in parochial and other public burial grounds, constitute an annoyance to the whole Nonconformist body, with which the session deeply sympathises. That the session is gratified to learn that a bill has been introduced into the House of Commons by Sir M. Peto, Bart., to remedy this grievance, by providing for the celebration in such burial grounds of a funeral service conducted by persons selected by the friends of the deceased. That a petition to both Houses of Parliament on the subject be adopted, signed by the chairman and secretaries on behalf of the meeting, and confided to Sir M. Peto, Bart., and Lord Teynham, for presentation."

Church-Rates.—"That the session cherish an unaltered conviction of the essentially vicious principle of the church-rate, as a compulsory payment for a religious object—of its utter inconsistency with the great Protestant principle of the right of private judgment—of its intolerable pressure as the infliction of a vexatious wrong—and of its incurable mischief as a source of social irritation. That the session, therefore, renews its demand for the total abolition of church-rates, and declares anew its adhesion to the principle of Sir John Trelawny's bill, now before Parliament. That a copy of these resolutions be forwarded to Sir J. Trelawney, Bart., M.P."

The National Society for Aged Ministers.—"That the session commend to the consideration and sympathy of the churches generally, and of ministers in particular, the claims and objects of the National Society for Aged and Infirm Baptist Ministers."

Thanks were then voted to the Rev. A. Wiberg, for his interesting address, and also to the Treasurers and Secretaries, who were requested to continue their services.

The committee for the ensuing year was then appointed, and, the thanks of the meeting having been unanimously accorded to the Rev. Dr. Acworth and the Rev. W. F. Burchell, for their kindness in presiding, the business of the session was closed with prayer.

BAPTIST HOME MISSIONARY SOCIETY.

THE anniversary was held at the Metropolitan Tabernacle, on the evening of Monday, April 22. There was a very large attendance. FRANK CROSSLEY, Esq., M.P., in the chair.

Rev. S. J. DAVIS read extracts from the report, from which it appeared that the number of central stations is now ninety-one; the number of subordinate and tributary stations seventy-six. There are 100 Sunday Schools, 1,018 teachers, and 7,000 scholars. The places of worship will accommodate about 27,000, and the number of weekly hearers is from 17,000 to 18,000. Owing to the unfavourableness of the weather, open-air services were somewhat less frequent last year than in some preceding years. The income during the past year was £3,348 19s., and the expenditure £3,294 15s. 1d., leaving a balance in hand of £54 3s. 11d.

After a spirited and generous speech from the Chairman; Messrs. F. Tucker, B.A.; G. Whitehead; Arthur Mursell; C. H. Spurgeon; J. Hobson; and C. J. Middleditch, delivered addresses.

This appears to have been one of the largest and most successful meetings the Society has ever held. Indeed this might have been anticipated when it was known that it would be held in the New Tabernacle, and that the two most popular of our young ministers were expected to address the assembly.

The following resolutions were adopted:—

"That this meeting desires to express its gratitude to Almighty God for the measure of success which has attended the labours of the agents of the Society during the past year; that it cordially sympathises with them in their toils and discouragements; and that the Report on which these sentiments are founded be printed and circulated under the direction of the Committee."

"That, while this meeting is thankful for the christian agency employed by this and kindred institutions, and for the measure of success which has attended their operations, it cannot but deplore the ignorance and afflictive estrangement from God still manifested by vast numbers, both in the manufacturing and rural districts; and would earnestly recommend the churches to enable the committee not only to maintain, but to extend and improve its operations for the evangelisation of the people."

BAPTIST IRISH SOCIETY.

THE anniversary was held in the Metropolitan Tabernacle on Tuesday, April 23. RICHARD HARRIS, Esq., of Leicester, in the chair.

The Rev. C. J. MIDDLEDITCH, the secretary, gave an abstract of the report. It was stated that the appeal of the committee for funds to meet the demand for additional agency during the revival had been liberally answered, and they had endeavoured judiciously to improve the means placed at their command.

At Rathmines and Ballymena new chapels were in the course of erection; at Belfast one was about to be commenced; at Coleraine considerable enlargement was required; at Banbridge increased accommodation had been provided; and at Londonderry a suitable place of worship would greatly aid the thorough settlement of the church that had been recently formed. These cases caused the committee to feel that something more than ordinary needed still to be done to meet the demand of the times. Another reason for a more adequate provision was the fact that a number of young men had been called by the grace of God, who were well fitted by natural endowments for useful evangelistic labours in Ireland, but who still needed some training for such a work. Ireland itself could not supply the necessary funds. The committee were anxious to provide a plan for meeting these necessities, and had appointed a sub-committee to consider on some course of action to be adopted. In reviewing the year they congratulated the members of the society on the large amount of spiritual good that had been effected; on the settlement of several honoured and devoted pastors, and on the extent of effort put forth by the Irish churches for the erection of suitable places of worship and the support of their own ministry; and, finally, on the inquiry which had been awakened among the Irish people as to the constitution and ordinances of the church. The general income during the year was £2,244; the expenditure, £2,166; the balance in hand, £57 9s. 5d. The special revival fund amounted to £602; of this, £552 odd had been expended, leaving £49 14s. 6d. as the balance in hand.

The chairman; and Messrs. J. H. Millard, M.A.; F. Edwards, B.A.; Arthur Mursell; and C. H. Spurgeon addressed the audience. No resolutions appear to have been presented. We hear that on this occasion also, a large assembly was gathered; the speeches excellent; and the results very satisfactory.

BAPTIST MISSIONARY SOCIETY.

The Annual Meeting was held at Exeter Hall on Thursday, April 25. There was a very large attendance, and the platform was crowded with the leading friends and supporters of the society from town and country, and representatives of kindred institutions.

Sir Morton Peto, Bart., M.P., took the chair at eleven o'clock, and the proceedings were commenced by singing,

"To our Redeemer's glorious name,
Awake the sacred song."

The Rev. J. B. Pike, of Bourne, offered prayer.

Mr. E. B. Underhill read the report, which briefly reviewed the operations of the society during the past year in the various mission-fields connected with it.

Our space will not permit us to give even a sketch of the many pleasing details furnished in the report, but they appear in the "Missionary Herald," which may easily be obtained. With regard to the Finances for the past year, the committee state:—

The entire income of the society has been £30,468 15s. 4d.

Under the head of expenditure, there is an increase in the cost of the Indian mission of £793 10s., owing to the greater number of brethren employed. As last year, the committee have given in the balance sheet the entire cost of this mission; but it will be seen that the Mission Press has again largely aided the society in the maintenance of the work. The expenditure on the China mission has also increased, as was to be expected on the arrival of the brethren in the sphere of their labour. But, in Ceylon, Western Africa, Madras, and the Bahamas, less has been expended. With the present year, the cost of the deputation to the West Indies will disappear from the account; but a permanent increase must be looked for in the expenditure on Jamaica and Hayti. The slight increase in Trinidad and Brittany is owing to the arrangements being made for the expansion of the mission in those places. The only other point requiring notice is the considerable amount entered under the head of returned invalid missionaries. A larger number of brethren than usual have been obliged during the past year to visit their native land, three of whom still remain. They will probably return to their stations during the present year. Their presence has not been without beneficial results in the interest they have awakened, and the intelligence they have communicated of the work of God in their respective departments of missionary toil.

It will be seen that the committee have more than expended the funds specially committed to their care for the India mission, and they, therefore, propose to close the fund opened for its enlargement. Of the special contributions for China, a considerable amount—£1,320 13s. 11d.—remains to be employed. Deducting this from the sum in the Treasurer's hands, there is a balance of receipts of £1,880 8s. 11d. over the expenditure of last year. It should not, however, be overlooked that the Treasurer had incurred liabilities on March 31st to the extent of £1,169 5s. 11d. on account of the Mission Press, and a further sum of £1,449 14s. 8d. on the general account; not, indeed, then due, but to be provided for out of the balance in hand, and from such contributions as may come in during the interval of their arrival at maturity. The entire expenditure has been £29,684 8s. 11d.

The speakers were the chairman, and Messrs. R. Roberts, a deputation from the Wesleyans; T. C. Page, late of Madras; J. Sale, of Jessore; H. Wilkinson, late of Orissa, representative of the General Baptists; and E. Paxton Hood.

The resolutions were as follow:—

"That this meeting desires to acknowledge with devout gratitude the goodness of Almighty God in the success which He has graciously bestowed on the labours of missionaries of the society, and kindred institutions, during the past year. Whilst rejoicing in the fields of missionary toil, especially in Northern India, it desires to express the sincerest sympathy with the myriads of sufferers from the famine which prevails in several provinces of that continent; its satisfaction at the spirit of liberality called forth by that calamity; and its fervent hope that it will be overruled for the spiritual good of the people."

"That this meeting has heard with feelings of gratitude the increase in the society's income for the past year, the more unexpected after a winter of unexampled severity and suffering. Viewed in connection with the spirit of prayer so prevalent among christians in every land, it would regard it as an indication of yet greater good, and would fain hope, in answer to the supplications of the church, every missionary station in heathendom may be visited with an outpouring of the Spirit, like that which has so largely blessed the churches in Jamaica."

With regard to the expulsion of the baptist missionaries from Fernando Po by the Spanish government, Sir Morton Peto said: It fell to my province, as your Treasurer, to take up the case of the missions in this respect. I waited on the government—at that time the government of Lord Derby—and I must say that my statements were received and entertained by him with the greatest possible respect and attention. In process of time the government changed, and Lord John Russell became the Secretary for Foreign Affairs. It was my duty again to wait on him and on Lord Wodehouse, to explain the position of the society, to show what the loss had been, and to demand through them that the government should at once put before the Spanish government the propriety of their making us the only reparation then in their power, namely, a pecuniary compensation. I must say that both Lord John Russell and Lord Wodehouse have exerted themselves to the fullest possible extent in this matter, and we owe them a debt of gratitude for it. Sir Alexander Buchanan, on his visit to this country, was waited on by myself. I had had the pleasure of a previous knowledge of him, when he represented England at the Court of Copenhagen. It was my pleasure then, on the sabbath morning, to attend divine worship in the church connected with the embassy at Copenhagen. As I came out of the church, Sir Alexander said to me, "Well, Sir Morton, what do you say to our service here?" I said, "I am bound to tell you that I only regret most sincerely that you have not the Gospel of Christ here, because no man who has heard the sermon this morning can conceive that anything like the Gospel is preached here." He said, "I tell you frankly, it was no appointment of mine, for I feel as you feel. We are two christian men, let us go home together and spend the rest of the sabbath." I went home with him, and I had the pleasure of seeing in the afternoon the whole of his family, and about forty other people around them, and I never heard a better exposition of the scriptures, or a better sermon, than from the British Ambassador at Copenhagen. Well, I need not tell you that Lord John Russell and Lord Wodehouse were amply seconded by Sir Alexander Buchanan, and the result has been that last night we received the following letter:—

"Foreign Office, April 23, 1861.

Sir,—With reference to your letter of the 8th ult., I am directed by Lord John Russell to request that you will inform the committee of the Baptist Missionary Society that a despatch has been received from Her Majesty's Minister at Madrid, stating that the Spanish government have agreed to pay the sum of £1,500 to the society, as a final settlement of their claim on account of their expulsion from Fernando Po in 1858

I am, Sir,
Your most obedient humble servant,
WODEHOUSE."

Now, my dear friends, I am sure it must be highly gratifying to you that your treasurer not only stands with a balance in hand, but with £1,500 received on account of the expulsion from Fernando Po, and which your committee will, I feel, most religiously apply to the furtherance of the gospel in Africa.

THE BAPTIST MISSION AT DELHI.

It will be recollected that when, in 1857, the sepoys rose in mutiny, they fled to this renowned city, and having killed or driven away the few English officers and soldiers who occupied the fort, they proceeded to murder all the christian people in the place who had not been able to escape. Among these were several missionaries and their families, especially the widow and daughters of the late baptist missionary, Mr. Thompson, and Mr. Mackay, an amiable young missionary who had lately arrived to succeed him. But after a protracted siege the city was taken. Small success had resulted from the labours of the missionaries up to this time, and less was expected in future. But brother Smith placed himself at the head of what might be regarded as the "forlorn hope." We little thought when we parted with him at the house of brother Medley, of Liverpool, on the last sabbath evening in June, 1858, that we should be able to furnish a report like this in June, 1861,—that such "trees of the Lord's right hand planting," such plants of paradise could spring from the blood-stained ramparts and ruins of that devoted city! We copy from the *Oriental Baptist* for March, just arrived.

At the close of the second year since the resumption of operations interrupted by the Mutiny, the committee would gratefully acknowledge God's goodness in the success vouchsafed to their labours. There has been a steady advance in every department of the Mission. The scattered converts have been organised into churches under their own native officers. Two new chapels have been built and opened, one at Shahdra and the other at Purana Killa; a third is about to be commenced at Pahar Gunj.* Operations have been extended into a number of fresh villages and from some of them fruit gathered. The native preachers and scripture readers have continued each to occupy his own post, teaching his small school of children and giving evening lessons to adults: they have kept up their weekly prayer meetings whether the missionary has been able to attend or not, and from them much benefit has been realised; nearly all have been blessed in bringing converts to profess the truth and unite themselves with the church. In consequence of the famine the attendance at the schools is not good: but many adults have been taught to read the word of God and a general taste for improvement created. Many of the converts belong to the lower castes; in this we see no cause for disappointment or sorrow. The poor have still the gospel preached to them as in ancient times, and it is to them especially a message of love. There have been few occasions on which we have had to resort to discipline, and on the whole their moral standing is better than we could expect. One step has been gained, worthy of especial notice, we have been able in nearly every instance to keep the native christians at their own places of residence; thus forming a basis of operations and influence in many dark neighbourhoods. The gospel has been extensively and perseveringly preached, both in the city and suburbs, and thousands have heard with gladness the word of God. Books have been used both by loan and distribution wherever applicants appeared likely to appreciate them; and numbers have flocked to the missionaries for instruction. Many are examining the evidences of christianity and a spirit of enquiry is far more largely diffused than at any other time. We see many reasons for gratitude to the great Head of the church and would take courage. God is bringing good out of evil, light out of darkness, order out of confusion. A bright future is opening for the north west of India, from Meerut and Rohilkund many have visited us with the cry "come over and help us;" some have been baptized and returned to their homes to spread the news of salvation among their neighbours. Efficient labourers only appear to be wanting in order with God's blessing to secure a large harvest

The following report will give as clear a view, as its limits permit, of the various stations connected with the mission.

FIRST, OR EASTERN DISTRICT.

James Smith, Missionary.

THIS portion of the field has been sub-divided into three districts.

The 1st in Delhi is called the

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* This chapel will be erected at the expence of the Treasurer.

Daryaw Gunj district (including Sawar Bakhsh ka Bagh.)

William Collins, Native Preacher, Gummani, Monitor.

The meetings here have been well attended through the year. Seven have been baptized and a few others appear hopeful enquirers.

Delhi Darwaza.

Here in like manner a weekly meeting has been held with a steady attendance; the enquirers are numerous and at the last church meeting three were proposed as candidates for baptism.

Mir Khan Gunj.

Rajbi, Scripture Reader.

The agent at this station died during the year, and manifested to the last his confidence in the Lord Jesus Christ. The attendance at both prayer meeting and school is good: one man has been baptized and others are enquiring.

Kala Mahal and Kwaspura Phusa.

Here too the agent, a valuable labourer, has been called to his rest, and through grace he was enabled to witness a good confession on his dying bed. Three have been baptized and the weekly prayer-meeting and school are both in a healthy state.

2nd Sub-division, Shahdra, including: Kureia, Chumerpura, and Gadiuddin Naggar.

Mahar Das, and Luke, Native Preachers.

Khushi Ram, Scripture Reader.

At the commencement of the year much coldness was manifested by the brethren a Shahdra and a quarrelsome spirit appeared likely to mar the peace of the little church. There has, however, been a great change wrought during the past few months. The new chapel has been opened for divine worship, eleven have been baptized, unity and love prevail, and the school is one of the best we have.

In Chumerpura

Three have been baptized and for the present are united to the Shahdra church, and many others are we trust seeking salvation. A scripture reader is urgently sought for by the people.

In Ghazi Naggar

Three have been baptized. The want of suitable premises and a proper agent has much retarded the work, and we hope to see more progress in this important place during the coming year.

The gospel is regularly preached in many villages in this district by our native brethren. Luke has been sent to their aid, and there is much to encourage us in hoping for great things in the future.

3rd Sub-division, Purana Killa, with about twenty more villages.

Babu Bhagwan Das, Pastor.

Hukamee and Lal Das, scripture readers and school masters.

The progress in this district during the year has been most satisfactory. The brethren have been formed into a church, and Bhagwan chosen and ordained their pastor. A very commodious chapel has been built and opened, twenty have been baptized and the gospel has been preached in a large number of villages to a distance of ten miles on the Muttra road. The prospect is exceedingly cheering. At Furridabad, Tuglabad, and Nizamuddin the nucleus for churches exists, and it would not be difficult to locate a dozen native preachers if we had then and the means for their suppot. May the Lord pour out his Spirit on these churches that the little one may become a thousand.

SECOND, OR NORTH WESTERN DISTRICT.

D. P. Broadway, Missionary.

This branch of the mission contains four divisions, two inside and two outside the city.

The first, Hafiz Khan ka Phatak, inside the city, including Gundi Gulli, Khari Bowli and Punjabi Katra. These places contain a large population of all castes; among them the gospel has been freely preached and many have flocked to hear. God has blessed his word, sixteen men and seven women have professed their faith in the Lord Jesus Christ, and many hopeful enquirers visit the missionary for instruction.

The second, Cashmiri Darwaza, also inside the city, Gundi Nala, Ibrahim Khan ka Khirki and Mori Darwaza.

Luke, Native Preacher.

This is a very interesting portion of the field. Our audiences in the streets have been large and our evening meetings well attended; seven men and four women have put on the Lord Jesus by baptism, and many more converts are likely to be gathered.

The third, Subzi Mundi, embraces Rajpura, Purani Chouni, Kursia Bagh, Rona and Rohtuk.

Solomon Elias, Native Preacher.

The street congregations here have been large, and the evening meetings well attended and interesting; six men and one woman have been baptized, forming the basis of a most promising little church. At Rona there is a great movement in favour of christianity; the Zamindar professed the truth during the year, and is labouring hard to propagate it among his brethren and other people in the village. From Rohtuk also two converts have been received. We hope to be able to labour more for the cultivation of this important field in the ensuing year.

The fourth, Suddur Bazar, including Teliya-wara, Dhiraj ki Pahari, Havali Palum and many other villages.

John Warton, Native Preacher.

This is the largest, and in some respects, the most important division in the district; it is inhabited chiefly by Musalmans, Bunias and other high caste people. The gospel has been regularly preached to large audiences, from two to three hundred usually attending. We have had much opposition, chiefly from the Government Musalman troopers; they have seldom spoken to us, but usually harangued the people with abusive imprecations, and thus endeavoured to draw them away from listening to the religion of the "Firingis," as they call christianity. No fruit has as yet been gathered in the place, but it contains a large number of convinced people, who are evidently waiting for some one to make a beginning. A few influential Musalmans are enquiring and reading the gospel, and we hope they will soon set the needful example.

During a part of the year we had three schools; demolitions for the railway and other local purposes caused us to close two, and the third, under Munshi Wahid-ud-din, has been amalgamated with the central school.

The female converts have been instructed by Mrs. Broadway and a female relation, assisted by Elizabeth White; they have also commenced a prayer meeting, which is held once a week, and, at present, very well attended. In the beginning of the year, they tried to get up a girls' school, and failed for want of a person to collect pupils; they are, however, trying again, and hope to succeed, as they have now a few girls belonging to christians living in the neighbourhood to begin with, and they beg to state that any assistance from ladies interested in the cause, in the shape of materials for all kinds of needlework, or the means for procuring books, or for the support of a teacher, would be very acceptable.

We trust the Lord will give us a more abundant harvest in the ensuing year. This is a great work, and it is marvellous in our eyes. But it is the Lord's, and to him be all the glory!

THIRD, OR SOUTHERN DIVISION.

J. Parsons, Missionary.

THIS portion of our mission field has been formed into large subdivisions, each containing several smaller ones.

1st, that within the city of Delhi, and 2nd, that without the city. The former is bounded by the city wall from the Lahore to the Turkman Gates, by the Chandni Chowk from the Lahore Gate to the Duriba, and by a line drawn through the Duriba, Jumma Musjid and Chitli Qabr, from Chandni Chowk to the Turkman Gate. The latter consists of all the villages and two or three small towns, extending to about twelve miles south of Delhi. We have not been able to extend our operations further in this direction as yet, but we have many calls from people at a much greater distance, and hope to extend our efforts so as to reach them before long. As I have only four native assistants with me in the work, and as the low state of our funds will not admit of employing more at present (though suitable men are not wanting,) I have only been able to occupy permanently four different localities, besides that in which my own quarters are situated; but I trust God will shortly give us the means and opportunity of increasing that number to an extent more proportionate with the urgent demands for help.

The nature of the work carried on within the city may be learned from the following statement.

1.—Divine services have been regularly conducted twice on the sabbath, and on every Tuesday and Friday evening. These are conducted in four different localities. The attendance at these services has averaged about sixty, of which only about one-third are christians.

2.—Open-air preaching has been carried on every evening (Sundays excepted). I have six regular preaching stands, advantageously situated in different parts of my district, which are occupied in their turns once a week. The number of hearers averages from 250 to 300 each time, and the gospel is usually listened to with marked attention.

3.—Tract distribution is carried on every morning (Sundays excepted) by the native preacher. I occasionally accompany him. The district has been divided into six sub-divisions, all of which are visited, and the tracts, gospels, &c., changed once a week. The number now in circulation is 146.

4.—Scripture readers' visits, consisting of a series of visits amongst the native christians and enquirers, whereby the truths of the gospel are read, explained, and enforced at their own houses, are proceeded with daily, under my own superintendence. This is a very important and growing branch of our work, and is, I trust, productive of much good.

5.—School teachers' visits. These consist of a regular routine of visiting every morning by the two school teachers, by which the gospel is proclaimed in a familiar manner, and tracts, &c., distributed throughout the numerous lanes and alleys where it would be impossible to convene any large assembly of people.

6.—Book room. This department of our work promises well, and it has already been the means of bearing down opposition to the truth, and causing it to take deep root in many hearts. Copies of the scriptures, in several languages, religious books, tracts, &c., are placed in this room, which fronts on one of the principal thoroughfares, and is open four hours daily to all. In addition to the opportunity it offers for reading, questions are heard and answered, difficulties explained, doubts removed, objections silenced, and controversies conducted in this room.

7.—Day schools, intended chiefly for the education of the children of native christians, though not excluding others, are conducted at Bagicha and Farashkhanah, where the two teachers reside. The attendance at these is but small at present, but we hope to see an increase shortly. Our Anglo-vernacular schools have recently been amalgamated, the only one of that description being now held in a hired building not far from my own quarters.

8.—Sunday school is conducted each sabbath morning before the commencement of divine services. It was formerly held at my own quarters, but is now held in the building used as the central school room. This is attended by the children of native christians, some adult christians, and a few heathen children.

9.—Bible class, at which all the missionaries, native preachers, and other assistants in the mission attend, is conducted every Wednesday evening, in the central school room. The object of this need not be explained, and its importance will be clearly seen.

In addition to the above, I have visited, received visits from, and lent books to a number of Hindu and Muhammadan gentlemen, who would consider it beneath their dignity to attend the preaching stands, or visit the book room. My object being to bring the truths of the gospel home to them in a manner least of all calculated to arouse their prejudices, or wound their pride. For the same reason, and with the like view, I have kept up an extensive correspondence with others in out stations.

Outside the city, the first place in importance, and the only one I have as yet been able to occupy permanently, is Pahar Gunj, a large suburban village and bazaar, one mile from Delhi, on the Gurgaon road. Here we have a regularly organised church of thirty-five members, with a native pastor at their head, their wives and children under religious instruction, and the several branches of missionary work in constant operation.

At Alligunj, six miles from Delhi, and at Murhowh, eleven miles distant from the same, we have a number of hopeful inquirers, and are desirous of sending out native preachers to occupy these places immediately, the only difficulty being the want of funds for their support.

Although I have not been able hitherto to station anything like an adequate number of native agents out in the district, yet the gospel has been faithfully preached, and a considerable number of inquirers instructed in the bazaars and villages scattered over a superficial area of about forty square miles. This has been effected by the repeated visits of myself and assistants, and its immediate fruits have been apparent in the addition to the church by christian baptism of forty-seven persons during the year.

On account of urgent and pressing invitations from a number of inquirers in the Meerut district, I have been induced to visit those parts several times during the year, together with my esteemed brother Smith, and have had occasion to rejoice in the prospects which God in his kind providence is opening out to us there.

In conclusion, I would humbly pray that God may continue to bless and prosper us in our work, for without him we can do nothing.

Poetry.

FAREWELL TO THE MISSIONARY.

Written on the Departure of Dr. James Legge for China.

FROM "LAYS OF LOWLY LIFE." BY RUTH WILLS.

SAFE be thy way o'er "a blue summer ocean,"
God keep the good ship which bears thee away;
Hushed be the wild wind's and billow's commotion,
Whilst thou art sailing for distant Cathay.

Over thy head when the hot sky is glowing
Fervidly fierce in the summer noon's calm;
Soft winds caress thee from tropic isles blowing,
Laden with treasures of coolness and balm.

For thee and thy loved ones our prayers are ascending
To Him who can still the rough seas when they roar,
That His care and His love the long journey attending,
Would carry you safe to that alien shore.

Soldier true-hearted, no glory's beguiling,
No earthly honours have lured thee to roam;
No vision of fame in the dim future smiling,
Could win thee so far from thy dear land and home.

Soldier of Jesus, a loftier aiming,
A nobler ambition is urging thee on;
And brighter renown thy achievements are claiming,
Than ever by earth's proudest hero was won.

A time long previsioned by prophet is coming,
When a new moral world in fresh beauty shall rise;
When its sin-blasted deserts like paradise blooming,
Shall roll a new song to the answering skies.

This shall then be thy guerdon to know thou hast aided
In spreading God's truth 'mong the nations afar;
And a crown through eternity's cycles unfaded,
Shall blaze on thy brow like a diadem-star.

To the gracious all-Father our spirits commend thee;
To the Saviour whose love thou delightest to tell;
To the Spirit whose might can inspire and defend thee,
To Jehovah, all blessed, we leave thee—farewell!

Reviews.

The Principles and Practices of Baptist Churches, by F. Wayland, D.D. Edited by John Howard Hinton, M.A. London: J. Heaton & Son, Warwick Lane.

WE are indebted to Mr. Heaton for an early copy of this work, which we read, as we went on through its pages, with increasing interest and delight. First, Mr. Hinton gives us a kind of review of the work in the form of an "Introduction." From this we extract two or three paragraphs. Mr. H. says:—

"There is something very interesting and suggestive in the whole of that portion of this volume in which the author treats of the errors by imitation into which American Baptists have fallen,—chapters 25 to 29; and I shall here briefly notice the topics he introduces.

I certainly can make no apology for bad singing in the worship of God; on the contrary, I look with complacency on every judicious and well-executed effort to improve this interesting portion of divine service; but, I must entirely concur with Dr. Wayland in deploring and condemning the extreme to which such efforts have been carried by baptist churches—not by baptist churches only, indeed—in the United States. When the congregation leaves the psalmody exclusively in the hands of the choir, and the choir perform it in a studiously professional manner, so that 'the congregation listens in silence to a mere musical performance, precisely as the audience at a concert or an opera,' things have assuredly gone much too far. And there is doubtless a root of this mischief lying much deeper than the mischief itself, and this can scarcely be less than a decay of the spirit of worship. If their hearts were warmly devout, the audience *would* sing. It is truly gratifying to know that, on this matter 'a reaction has commenced;' and I say heartily with the author, 'May the reform be universal!'

Dr. Wayland next touches the subject of church architecture, and rebukes, at once justly and judiciously, the rage for splendid and costly churches, with which, it seems, the baptist churches in the United States have suffered their neighbours to inoculate them. Some of his English readers may, I think, profit by these remarks. The group of smaller instances of conformity which he notices in the 27th chapter, are of importance as supplying another indication of decaying spirituality in the baptist churches.

When Dr. Wayland says, 'I have known the worship of God interrupted to inform the congregation that some itinerant showman would admit sabbath school scholars to visit his panorama on a certain day, at half-price,' and adds, 'A multitude of cases of this sort will, I doubt not, occur to the recollection of most of my readers,' the conclusion to be drawn is but too plain."

Dr. Wayland writes in, what Mr. Hinton calls "charming English." He does: but the charm of the work is its candour and faithfulness. Here is a specimen from the xxix. chapter:—

"In my last chapter I stated briefly some of the temptations which beset the path of the minister of a fashionable congregation. What human virtue can be expected to resist such insiduous and continued pressure? We complain that ministers are not faithful, and yet we surround them with conditions that would render faithfulness almost a miracle. I hesitate not to say, that a man who would welcome the faggot or the scaffold rather than deny his Lord, might succumb under the moral trials of many a city pastorate.

When I say succumb, I beg to be understood. I do not mean that a good man, under such circumstances, would deny the faith, or become vicious in character, or preach anything which he did not believe to be true. It would, however, be strange if his life did not witness a ceaseless struggle between his conscience and his practice. He knows that if he should preach the gospel in its simplicity, and tell men their duty and their danger with all plainness, the congregation would be amazed, and either he would, by the grace of God, change them, or they would very soon change their minister. He would generally resort to a middle course, and preach, not to convert souls, but to build up his society. He would preach religious truth, but preach it in so general a manner, unfolding the doctrine, but applying it to no one, that the whole congregation would believe it, but scarcely an individual would ever turn it to any practical moral purpose. His sermons would be addressed, in reality, to neither saints nor sinners, but to some imaginary class of moral agents, belonging neither to the one class nor the other. No one is converted by his preaching; in fact, it is not to be expected that any one will be. The additions to the church are made from the sabbath school and the bible class, where a few men and women, unknown to the world, and, it may be, unknown to the *leading members* of the church and society, in simplicity and godly sincerity, prayerfully press home the claims of the gospel upon the minds of the young. So far as his sabbath services are concerned, the minister sinks down into settled hopelessness, and consoles himself with reflections upon the importance of the pulpit to the general condition of the community, its conservative influence in politics, its value in the support of our liberties, and in the preservation of our republican institutions. He believes that he is doing good in this way, and this seems all that he can expect to accomplish.

But beset as is the pastor by these discouragements, there is yet one place toward which he looks with hope. It is the plain, humble vestry, where, on the evening of some week day, he meets his brethren and sisters who are praying and waiting for the salvation of Israel. Here no organ distracts the attention, nor performs for the congregation the worship of God. Here no architectural magnificence frowns down upon the humble and poor disciple of Jesus of Nazareth. Hither, while their fellow sabbath worshippers are preparing for the concert, the assembly, the opera, or the theatre, the saints resort to hold communion with their Saviour. Here the minister of Christ can breathe freely. Here he can pour out his heart in supplications with which he knows that every hearer sympathises. Here he can speak the language of Canaan, and he feels that every hearer understands it. Here, with his whole soul, in the exercise of a lively faith, he can urge men to repent and believe, for he knows that those still unregenerate, who come within this circle, are inquiring what they must do to be saved. Here, then, is real worship. This is the real sabbath of the soul. Here the piety of saints is fed with manna from above. Here the lamp of christian piety is fed with the oil from the sanctuary. It is thus that religion is kept alive in our magnificent churches. Were it not for this, they would all sink and be engulfed in formalism and worldliness. O why could not the vestry be removed to the audience-room above?

There has been, also, as might be supposed, a great change in our discipline, while these other changes have been in progress. Holding firmly to the doctrine of the spirituality of the church, our fathers conceived that there must, of necessity, be a vast difference between them and the world. They knew that if they were true to their principles, they must, of necessity, be a peculiar people. They took it for granted that they would be out of sight of the gay, the thoughtless, and the pleasure-loving. They cultivated plainness of dress. The Methodists and the Baptists might once be known by the simplicity of their attire. Hence our brethren were never met with in places of public amusement. You would as soon have found a Baptist in jail as at a ball, an opera, or a theatre. To be found in such company would have incurred the censure of the church. They would have entered into no metaphysical disquisition on the question, How far a disciple of Christ may go in conformity to the world? They would only have asked, How can a spiritual mind take delight in 'the lusts of the eye, the lusts of the flesh, and the pride of life?'"

This is plain truth-telling, and we hope our readers will ponder it; for is it not as adapted to some places in Britain as in America? We could point them out. But we forbear, and our space just now forbids.

We hope this book will, by some means or other, reach the hands and meet the eye of every baptist minster in Britain. We hail its republication here as a token for good to our churches. For it is more than time that the tide of worldly conformity and display, setting in upon them should be stemmed.

Christian Activity.

EVANGELICAL COLPORTAGE IN BRITAIN.

HAVING, in our last, noticed the rise and progress of this excellent system for diffusing the knowledge of gospel truths in various parts of the world, we shall now, as promised, refer to British Colportage. A colporteur in Scotland says—

"I have now been two years a colporteur in this agricultural district, and I see the greatest change in it since I began my labours. At first, the farmers and servants, and the people generally, seemed to read nothing, except a newspaper sometimes; and they took no interest in my work, and few would look at my books. Now there is scarcely a house in which I do not make sales, and almost all the farmers and their hinds take periodicals from me. Indeed, the servants have become so fond of reading, that when there are eight or ten of them on a farm, they all agree to take different periodicals, that they may be able to lend to one another. Since I began my labours I have had many proofs of the value of the aggressive system followed by the agents of your society. I am convinced that in ninety-nine cases out of the hundred the books purchased from me would never have got into the hands of their present possessors unless carried into their houses. They would never have thought of entering a bookseller's shop, even although they passed one, much less would they have gone out of their way to seek it. When I came here I got from my predecessor a list of one hundred subscribers to periodicals. There are now about six hundred, and I expect them still to increase."

In Ireland a great and pressing necessity exists for a well-organized system of colportage. In the scanty library of the Irish peasant are found books that embody disaffection and religious hate to a degree that would astonish those who have never sought to find in the literature of the common people the key to such a baneful influence. Nugent's "Moore's Almanac," which is largely sold among the peasantry, contains such predictions of coming events as the following:—"1858, January. Aries, in trine to Cancer, shows America prepared to slip the leash and let loose the dogs of war, while savage John Bull, shivering in the Indies, drops a prophetic tear for the loss of his foreign possessions. Verily thou art a beaten beast, John. The day is at hand when the nations shall tread thee under foot as a social, political, and irreligious nuisance."

There were, till very recently, seventy-three towns in Ireland, the average population of each being 2,300, without a single bookseller's shop. The Report of the Pure Literature Society for 1860 mentions one case, that of Newbridge, a cavalry and artillery garrison, having within two miles of it the Curragh camp, with sometimes 10,000 men in the field, and yet in the entire district not a place where a religious work or publication of any kind can be purchased. As an appeal is made in the Report for funds to establish a central colportage agency at Newbridge for the adjacent districts, we hope something has ere this been done to remedy so lamentable a state of things.

In England at different times efforts have been made by private persons to employ colportage, and a number of independent societies have arisen, many of which are now formed into an association called the Church of England Book-hawking Union, under the patronage of His Royal Highness Prince Albert. A wide interest has been created on the subject, and large sums have been subscribed to carry out the important object of supplying the people with a healthy literature. Many valuable publications are thus scattered over the country, and the visits of the book-hawker are eagerly welcomed. Upwards of sixty book-hawking associations now exist, and there are few counties in England in which the system is not in operation.

"It is pleasant to see in the Reports the long list of villages that receive the visits of the book-hawker, and it is evident from the results of their labours that in many cases a taste for reading, and a desire to possess books, have been created. Thus we find in the journal of a hawker who traverses a county well-known for the former ignorance of its labourers—'Sold Bibles and Prayer-Books to the amount of fourteen shillings in one small hop garden.' 'As I was passing through E—— a second time several people, seeing the cart, ran after me, and in a few minutes I sold eleven Bibles and a few small books.'

A society in the Eastern counties, employing one hawker, sold during the year to the amount of £310; another in the south, £350. The largest association, employing five hawkers and an assistant, sold nearly £855 worth. In one district, where the work is carried on by an individual clergyman, employing one hawker, books and prints were sold last year to the amount of £500. A hawker in the north sold weekly to the amount of £4 9s., almost entirely among the colliers."

In addition to the large number of secular works sold, the sale of Bibles and Testaments has been great. The County Association, which employs six men, sold in one year 2,500 Bibles and Testaments, and nearly 3,000 Prayer Books and Church Services. Large numbers of prints are sold: in some districts atlases and single maps. The book which has sold most largely throughout the kingdom, except Bibles and Prayer Books, is Sir Joseph Paxton's "Cottager's Calendar of Gardening Operations." Periodicals are readily sold, but some of the hawkers do not supply them, as they do not pay monthly visits. The chief favourite of this class is "The British Workman," owing, in great measure, to the excellence of its illustrations.

The Christian Knowledge, Religious Tract, and other societies, have come forward liberally to assist in this work, and most valuable aid has also been rendered by the Pure Literature Society, which first formed the medium of communication among the various managers of book-hawking associations, and drew public attention to the importance of their work. Those who were present at the first meeting of the Book-hawking Union in England began by considering the movement to be principally an educational one, not simply a religious one; and in this point of view the labours of these societies have been most valuable.

But while the labours of the book-hawker or colporteur are thus important in the diffusion of useful knowledge, we consider the highest value of colportage as an aggressive agency, suited to the need of our population, is only realized to its full extent when viewed in its bearing upon the great work of evangelization. To popularize scientific and general information may well be included in colportage, but the paramount importance of the religious element should never be overlooked if we desire to insure the greatest amount of possible good from our undertaking; and none, therefore, but truly christian men should be engaged in this work—men, it may be, of humble talents and acquirements, but whose hearts are warm with love to God, and who seek the spiritual well-being of those less informed than themselves in the things of the gospel.

We rejoice in these efforts, by whatever denomination of evangelical christians they may be attempted. Few who reside in towns or cities are aware of the ignorance and vice which yet prevail in many parts of our land. For though vigorous attempts are made to reach the people in such parts by preachers of the gospel, only a comparatively small number can be induced to come and hear the word. It therefore appears to be indispensably necessary to reach them by the personal visitations of colporteurs at their own dwellings, whether in villages or lonely places.

Revivals and Awakenings.

SCOTLAND.

Lockerbie, Dumfries.—A manifest work of God has begun here. It is difficult to write about it calmly, or to attempt to describe it without appearing to exaggerate. God has been preparing the ground for some months past, but it has been only within these few days that things have come to a crisis.

A series of meetings was held in the Free Church, chiefly addressed by the minister, and by two laymen from Glasgow. For the first two nights there was great solemnity, but no signs of awakening. On Saturday night the first droppings came. After the prayer-meeting about forty remained to be addressed, one half of whom seemed to be truly awakened. The meeting did not break up till eleven o'clock, and even after that hour groups of the anxious met in some of the elders' houses for prayer. Then came sabbath—a sabbath that will be memorable in the history of many a soul in this place. After the usual forenoon service, the whole congregation resolved itself into a prayer-meeting, and was addressed by the two laymen as well as by a youth, a native of the town, recently brought to Christ elsewhere. Great solemnity pervaded the entire audience, and there were few dry eyes while the youth related how, in spite of himself, he had been led to close with Christ. Then came a meeting for the anxious, when a scene ensued which will never be effaced from the memories of those who witnessed it. About one hundred and twenty remained behind, and the work of conviction went on so powerfully that the church soon became a perfect Bochim. Weeping, sobbing, and occasionally loud bursts of wailing arose. "O! I am laden with sin," cried one. "O! I would give the world for Jesus," cried another. The scene was so melting, that even those who were trying to point the eye of the convinced to Jesus, were themselves overcome, and mingled their tears with those of the anxious—tears of sympathy with those who were agonizing to enter in at the strait gate—tears of joy for the great things the Lord was doing—and tears of supplication that He who had begun the good work would carry it on. After an hour's interval, the anxious met again at five o'clock; and at six o'clock the evening prayer-meeting was held. The church, capable of containing about seven hundred, was crammed to the door, and hundreds who could not obtain admittance adjourned to the United Presbyterian church. There was great solemnity, and evidently deep impression. The enquirers' meeting began about nine o'clock, and continued till eleven. At first, about two hundred remained behind, and were addressed. Then we requested that all would go away, except those who were deeply distressed, and were determined to find Christ that night. Still about one hundred and fifty remained behind, of whom probably from fifty to sixty were under the deepest conviction. There were at least some twenty or thirty young men, most of them intelligent and outwardly moral, and some of them connected with the most respectable families in the place. The distress of some of these young men was terrible, and would ever and anon burst out anew into a gush of weeping. We have reason to believe that a few found peace. The character of the work, so far as it has gone, is depth and thoroughness. We have reason to thank God that as yet we have had no extravagances—no prostrations, nor dreams, nor visions. In conclusion, we are not without hope that the good work will go on till few or none in the congregation and district are left unvisited; and for this end we ask the prayers of the people of God.

"Now blessed be the Lord our God,
The God of Israel,
For He alone doth wondrous works,
In glory that excel."

Norfolk.—In the city of Norwich and in Lowestoft there has been a very gratifying and encouraging awakening. Great numbers, we are told, are under serious convictions. In other places, too, in the county, there have been indications of revival. These results have been produced through the promised blessing of God on the preaching of his word, and protracted prayer for the bestowment of the Holy Spirit.

Narratives and Anecdotes.

POPERY AND MAHOMMEDANISM;

Their Rise, Dominion, Decay, and Doom.

AFTER the general corruption of christianity east and west, by the adoption of heathen or semi-heathen practices, from the imperfectly christianized multitudes who had flocked into the ranks of the church, subsequent to her public triumph in the Empire, two powers arose to dominate over the enfeebled christians. The one retained the christian doctrines, adhered to the corrupt practices, claimed chiefly spiritual domination, and, placing the Scriptures under the shade of tradition, adopted a system of impressing the senses, holding the conscience by priestly power, and gradually supplanting and overlaying the old truths by adding new dogmas. The other restored, as against both pagan and christian idolatry, many of the primitive forms of christianity; rejected its cardinal doctrines; without disowning, supplanted its Scriptures; based its religious hold on a book and on the intellect, aided by passion; and aimed at temporal dominion. Both used the sword; but only one the Inquisition; they flourished around the Mediterranean, dividing its shores between them, and thence extending the one north and west, the other south and east. Each took, as its chief seat, one of the capitals of the Roman Empire. Both prepared the way for their social ruin by undermining the christian family institute, the one adopting the pagan system of celibacy, the other that of polygamy. By the former, Rome has filled Italy in christian times with the unnatural vice of heathen countries; by the latter, Islam has wasted its settled nations. "Turkey is perishing for want of Turks," Rome for want of Romans: and all Romish nations that would preserve their strength have been obliged so far to learn from reformed christianity as to restrain conventual abuses.

The decay of these systems has been by opposite causes, as their development was by opposite tendencies. Islam has lost territory, but held fast the opinion of its own people: a strong proof that even among southern and oriental races a spiritual worship has deeper hold than a sensuous one; that, after all, reason, not imagination, is the imperial faculty in man. Rome lost its strongest races by the revolt of opinion. Both have now long been dependent on foreign support; but, in the case of the Sultan, it is to protect him from the aggression of neighbouring states, or the uprising of conquered races; with the Pope, it is to sustain him against his own. The former holds his capital, and governs within his realm; the latter exists only by force of alien armies bearing down his own people. In Islam the Porte has gone much in advance of the people, in moderating the intolerance of the system, and adopting from christian nations milder principles and methods, thereby risking its influence and even its existence: in Romanism the people have gone much in advance of the papacy, in adopting from reformed christians ideas of civil and religious polity, which have been resisted in theory and practice by Rome till it is imperilled by the conflict. Islam has receded before every form of christianity; on the north it has lost several provinces to the followers of the Greek Church, on the West Algeria to the *quasi* Romish French, and on the east the grand Mogul Empire to a protestant power. Never confronted, until lately, with a non-idolatrous ritual, all its losses have been by arms, its people cherishing a proud persuasion of their superior purity of worship. Rome, on the other hand, has had her frontier nations raised, enlightened, and led forward by the influence of reformed christianity correcting and stimulating them; while her central populations, shut in from this influence by Alps and Pyrenees, have steadily gone downwards, till those she directly rules can no longer bear their miseries, and those who would uphold her are decrepit and powerless.

A doom overhangs them both. Islam sees her frontiers falling in, Rome her centre heaving beneath her: humanity, sighing under the feet of both, does not ask, "Will they fall?" but, "When?" Freedom, Education, Virtue, Domestic Comfort, Commerce, Science, and Patriotism, all the forms owned by the common consent of mankind as the good angels, attendants of true religion, cry aloud for their downfall; and only three forms shrink at the prospect,—Tyranny, Ignorance, and Superstition.

From Arthur's Italy.

Baptisms.

FOREIGN.

India.—In addition to the very cheering report of the Delhi Mission given at page 174, we select the following pleasing facts from the Report of the Agra and Chitoura Mission. At *Agra*, we are told that notwithstanding adverse influences, "During the past year nineteen have been baptized on a profession of their faith in Christ and become members of the native church. Of these the larger part are converts from heathenism, and include about half a dozen Sikhs. One is a very interesting young man of respectable family—a Brahman, another a Thakur; both these were first met with whilst preaching in the city of Agra, and after several months' instruction were baptized. For some months the Thakur acted as colporteur, and on one occasion having received a number of Gospels and tracts for sale, he set out, entirely of his own accord, for his native village, distant from Agra some 120 or 150 miles. He not only sold all his tracts and Gospels, but he began also to tell the people what he had learned respecting Jesus Christ, and appears to have created a great commotion, especially in his own village. Fourteen men, he states, were wishful to accompany him to Agra, that they might learn more of the way of salvation, but they had not the means of supporting themselves away from home. Four, however, did come with him. Of these four, one is still with us, and so far as we can learn, his conduct is creditable and consistent. He has obtained a situation in Agra, and comes regularly to our services. He has not yet been baptized, but is wishful to be, and before long will probably be united to the native church. In the month of February a large number of attendants, connected with the native artillery, left with that corps for Jhansie, and subsequently removed to Calcutta, where they still are. A few months ago a letter was received from Shujáat Ali, pastor of a native baptist church in Calcutta, in which he stated that from twenty to twenty-five persons, formerly attendants with us in Agra, had joined his congregation, and that of these, three Sikhs, formerly inquirers with us, had been baptized by him. It is pleasing to know that those who have left us are thus still united with other churches. Mr. Gregson preaches three times a week in the English baptist chapel in the cantonments, and on Saturday evenings has received parties of soldiers at his own house for tea. The chapel was built by pious soldiers in 1833, but was enlarged in 1834, by General Havelock, who, with 'his saintly soldiers,' worshipped here several years. During the past year thirty-five Europeans, of whom nearly thirty were soldiers, have been baptized on a profession of their faith in Christ, of these a large number evince much christian intelligence and very decided piety. We are happy to be able to state that Chitaura is again occupied by a European missionary. Mr. Williams, who came out at the close of 1859, has been residing there for some months past. The Rev. T. G. Rose, of Bristol College, is daily expected to join the Agra Mission and co-operate in its labours. He landed in Calcutta about the middle of December, and as we write is probably not far from Agra. May a gracious Providence watch over him and fit him for eminent usefulness in the sphere upon which he is entering."

Jamaica, *Brown's Town, St. Ann's.*—In connection with the stations under the charge of Mr. Clark, of this place, the pastor baptized sixty candidates on the 29th of March. Only a few of these are revival converts. It is expected before long that many more will be gathered into the church, who have recently been brought to a knowledge of Christ. On the 29th of March, in the sea near *Bluefields*, by Mr. Clarke, of Savannah-la-Mar, twelve believers were baptized, consisting of ten Creoles, one African, and one Coolie; and, on the 7th of April, at *Savannah-la-Mar*, in the baptistry of the chapel, forty-one Creoles and two Coolies. The church at this place has increased considerably since the revival, and new inquirers are still coming forward.

Salter's Hill.—In connection with this church, on the 15th of March, thirty-three disciples were baptized at John's Hall, by Mr. Dendy, namely, seventeen males and sixteen females; of these, there were three husbands with their wives, and six other married men, and four married women, eight single men, and nine single women. The wives of five out of the six married men, are members of the church, the other's wife is an inquirer; the husband of one of the women is a member, and those of two others are inquirers. The baptized were inquirers before the awakening, but ten of the number have been "prostrated." Twenty-six can read the scriptures, and ten are able to write. Twenty-three have more or less enjoyed the advantages of day-school instruction. Three are sabbath school teachers. Nineteen have had, or now have, one or both parents members of churches. The ages of twenty-two are from seventeen to twenty-five years of age; the others are above twenty-five. After the baptism, all repaired to the school-room, when addresses were given, and prayers offered to God on behalf of the newly baptized, inquirers, and the unconcerned. The attendance was numerous, and the services solemn and impressive. On the 1st of April, near the *Maldin* station, twenty-four were baptized, in the presence of a larger number of persons than have ever attended a service of the kind in that district. Seven of the number baptized were sabbath school teachers; these, for the most part, were inquirers before the awakening; fourteen had, however, been "stricken." After the baptism, a large congregation assembled in the chapel to commemorate the twelfth anniversary of its opening. Addresses were given by the pastor and other officers of the church suitable to the occasion. Many other candidates are waiting at this and the sister station for examination for this ordinance, and admission into the church.

AUSTRALIA. *Melbourn, Collins Street.*—On Wednesday evening, 6th March, the quarterly social meeting was held. The attendance of the members of the church and congregation was unusually large, and the meeting was, in every respect, of a most delightful and encouraging character. After tea, and an interval spent in pleasant social intercourse, the pastor conducted devotional services, and then gave a brief report of the leading incidents of the quarter. The church enjoyed harmony and peace; attendance at public worship increased; the four sabbath schools prospering, and two more about to be opened; and tract distribution and sick visiting carried on with patient zeal. During the quarter twenty-six members had been added to the fellowship of the church; nineteen by baptism, and seven previously baptized. The pastor next referred to the debt remaining on the property, and on various grounds urged the importance of its entire liquidation by the next anniversary, in June. The recommendation was at once acted upon, and the sum of £537 14s. was subscribed in the course of a few minutes towards the liquidation of the debt, amounting to £1,250. Several sums have since been added. Various other subjects were afterwards considered, and after prayer and praise the meeting separated at an early hour, all feeling that it is good and pleasant for Christ's disciples to dwell together in unity.

Williamstown.—This is a populous district nine miles from Melbourn. On Lord's-day, 10th March, Mr. D. Rees, of Geelong, visited the new church and preached, morning and evening, in the hall of the Mechanics' Institute, to numerous and very attentive congregations. In the afternoon the ordinance of baptism was administered for the first time, so far as we are aware, in the district. Two small tents were erected, for the accommodation of the candidates and officiating minister, on the beach at a short distance from the town, and the day being favourable for an open air service a large congregation assembled. Mr. Rees was accommodated with a dray for a platform, and after prayer and praise, preached from "If ye love me keep my commandments." The preacher entered fully on the consideration of the nature, subjects, and mode of christian baptism. Mr. R. closed with an earnest appeal to his hearers. Whatever importance he might attach to right views and consistent practice relative to baptism, he attached an infinitely deeper importance to the great question of Jesus, "Lovest thou me?" "Many things are important in their place, but love to Christ is absolutely and universally essential. After the singing of another hymn the minister led the candidates, four in number, one by one into the sea, and immersed them into the names of the Father, Son, and Holy Spirit. A short prayer and the singing of the doxology closed the interesting service. The attendance was variously estimated at from one thousand to fifteen hundred. The novelty of the service, doubtless attracted many of the audience. It is gratifying, however, to state that the utmost decorum was observed throughout by the assembled multitude. After the sermon in the evening, the Lord's Supper was administered, and the four newly baptized disciples were received to the fellowship of the church.

DOMESTIC.

Maidstone, *Bethel*.—Mr. Cranbrook had the pleasure of baptizing nine candidates for church fellowship, April 21, and, on the following Lord's-day, April 28, six more were buried with Christ by baptism into death. On the first sabbath in May, fourteen were added to the church by the right hand of fellowship. Five more believers were baptized in Bethel chapel, on Monday, April 22, by Mr. Knott, and added to the church over which he is pastor. The greater part of the above number were the fruits of a revival prayer meeting in one of the adjoining hamlets; while others have received impressions of a favourable character; and, what is somewhat remarkable, the whole of the nine candidates at the first baptism were related as brothers and sisters, either by nature or marriage; and two others that were baptized by Mr. Knott on the following day, stood towards them in the same relation. D. C.

Sutton-on-Trent, *Notts*.—We have been favoured with the addition of three more members by baptism. The ordinance was administered on Thursday evening, May 2, by Mr. Bayly, of Newark, who delivered a sermon on the occasion from the words, "And, now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord." Mr. B. proceeded to notice, 1st, the believer's first duty, "be baptized"; 2nd, its symbolical meaning, "wash away thy sins"; and 3rd, the spirit in which the duty should be discharged, "calling upon the name of the Lord." We hope good impressions were produced, and that ere long we shall be able to report another baptism. T. F.

Reading, *King's Road*.—Nine believers were buried with Christ in baptism by our pastor, Mr. J. Aldis, on sabbath evening, April 28. Most of these were young people, attendants at the sabbath school; and among whom was the youngest son of Mr. Aldis. It was an interesting occasion, and a serious impression seemed to pervade the large congregation. E. M.

Little Staughton, *Beds*.—Eight disciples were buried with Christ in baptism by our pastor, Mr. Robinson, on the first sabbath in April. Two were husband and wife, and both had been scholars in the sabbath school. These were all added. On May 5, a candidate, far advanced in life, was baptized. He was the father of one baptized in April. He had long been careless of religion, but, having been led to the Saviour, he could have no more comfort until he made a public profession of his faith. He also was added to the church the same day. J. D. W.

Bolnhurst, *near Great Staughton, Beds*.—The writer of the above report also states some facts, which we give below, for the encouragement of our friends in villages, who are striving, amidst many discouragements, to keep up the worship of God. We love to record such humble and patient efforts, and we hope our readers love to read them. He says: "A prayer meeting has been held here more than forty years in a house; sometimes in one and sometimes in another. That meeting has been conducted principally by myself for more than thirty years. Much good has been done. I met a baptist minister yesterday who told me he received his first religious impressions here, more than twenty years past. One of the eight baptized in April stated, that his most powerful impressions were made by hearing the scriptures read at our prayer meeting. Another under a sermon by our pastor in the same place on a week-day evening. We have sometimes been brought low by death and removals. I have stood up in a full room to conduct a prayer meeting with only one praying friend to assist me; but God, who heareth prayer, I trust has heard us. Five of the eight added to the church at Little Staughton were from this village. We have now from ten to twelve praying men on a sabbath evening, and a goodly number on a Wednesday evening; and we can say, the Lord has done great things for us, whereof we are glad. I ask pardon for troubling at this length."

Ebbw Vale, *Monmouthshire—English*.—Our minister, Mr. W. J. Godson, had the pleasure of again visiting our Jordan for the purpose of baptizing three young men, two on Lord's-day, March 31, and one on Lord's-day, May 5. Two of the candidates belong to the adult class in the sabbath school, and one is a teacher, the son of our minister.

Sudbury, *Suffolk.*—Six candidates were baptized on a profession of faith in Christ by Mr. Bentley, Feb. 27. Five were from a neighbouring Independent church; one of whom has held the office of deacon for several years, but has only recently been convinced that immersion is the right mode. The minister of that church, who is a baptist, took part in the services of the evening. On Wednesday evening, April 24, six more followed their Lord in this ordinance; one a young convert of fifteen, and two aged sisters of three-score and ten; one brother had, for several years, been connected with the Independents, but, always persuaded that adult baptism was right, has at last yielded to this command of our Saviour. The congregations were good on both occasions, and, we trust, many went away impressed that this way is the only scriptural way to follow our Lord in the ordinance of baptism. G. B.

Toddington, *Beds.*—On Lord's-day, March 31, our pastor, Mr. G. A. Willis, after preaching, immersed one male candidate, who was received into church fellowship the following Lord's-day. On Tuesday, April 30, a large congregation assembled, and listened to a sermon by Mr. Willis, who then took down into the water and immersed four female candidates. The Spirit's influence was evidently felt on this solemn occasion. Two of the candidates were mother and daughter; the husband of the latter having been baptized two months previously. These all made "a good profession, before many witnesses," and were received into church fellowship on the following sabbath. May God keep them to the end! J. B. D.

Steventon, *near Bedford.*—Mr. Killen, of Bedford, after preaching at this village on May 9, baptized a young minister, Mr. Haydon, the successor of Mr. Wilkinson Rowe, who has retired from ill health. Mr. H. had been a preacher among the "Primitives," but has recently adopted our views of doctrines and ordinances. Before his baptism he stated in a clear way why he wished to join the baptist body.

Honiton.—Mr. W. E. Foote baptized six young believers on May 12. Two were scholars, and the others teachers in our sabbath school. The Holy Spirit is graciously working in the minds of the young, and we expect soon to have another baptizing. T. H. G.

Leicester, *Carley Street.*—On Wednesday evening, March 27, one disciple of the Saviour was baptized. On sabbath evening, April 28, after a convincing discourse on believers' baptism to a crowded and attentive congregation, ten more were baptized—nine females and one male. On the following sabbath, these, with two received from other churches, partook of the Lord's-supper with us. May they all be faithful unto death! T. S.

Friar Lane.—Mr. Pike led six women and one young man down into the water and baptized them into Christ on the first sabbath in May. These were received at the Lord's table on the same afternoon. Several of these were from the sabbath school, making twenty-one from that institution who, during the past twelve months, have thus entered the fold of the Good Shepherd at this place.

Ipswich, *Turret Green.*—On Thursday evening, April 2, after our usual weekly service, our pastor, Mr. Morris, had the pleasure of administering the ordinance of believers' baptism; when four young females thus put on the Lord Jesus. They were received into our fellowship on the following Lord's-day. I am pleased to inform you that the whole of the candidates on this occasion were of that useful class of the community called domestic servants. G. R. G.

Minchinhampton.—Our pastor, Mr. Deavin, baptized nine disciples of Jesus on Wednesday evening, April 24. We have great pleasure in stating that the Lord is greatly favouring his people here. Our congregations are steadily increasing, and many are seriously impressed, while others are earnestly seeking the Lord.

Clayton, *Yorkshire.*—At seven, A.M., on Lord's-day morning, May 12, ten believers were buried with Christ in baptism by brother Hurst. There was a large congregation, and it was felt by many to be a time of refreshing from the presence of the Lord. In the afternoon the newly baptized were added to the church. G. A.

Cradley, *Worcestershire—Refuge Chapel.*—We had a large congregation on the evening of Lord's-day, April 21, to witness the public baptism of three disciples by Mr. Sneath. One was an aged sister, who had long been convinced of her duty, but dare not venture. She is now satisfied, and waits the coming of her Lord. J. F.

UXBRIDGE.—Our minister, Mr. Lowden, after preaching from the baptism of John, "was it from heaven or of men?" baptized six believers on sabbath evening, April 14. Two were man and wife, one from our sabbath school, and one who had been connected with the Wesleyans many years. Two others were disabled by constitutional infirmities from going through the ordinance. W. H. B.

BEDFORD, *Mill Street.*—We have much cause for gratitude to God for his many favours. After preaching to a crowded and listening audience on Lord's-day, April 28, Mr. Killen baptized seven believers in the Lord Jesus. Many were much affected by the scene. These, with four others previously baptized, were added at the Supper on the next sabbath.

GREENWICH, *Lewisham Road.*—After a discourse on christian baptism by Mr. Dennett, our senior pastor, Mr. Russell, led four candidates down into the water and baptized them, on Wednesday evening, Feb. 27. Two were ladies from India. Several more are applying, and others are inquiring. We give God the glory! B. B.

[Yes: if you will apply as directed.]

TORRINGTON.—Mr. Jeffery baptized six followers of the Lord Jesus at seven o'clock of the morning of Lord's-day, May 5th. Several of the candidates were remarkable instances of the power of Divine grace; and much interest was awakened by their public confession of Christ.

WALES.

Aberdare, Calvary.—A very interesting baptismal scene was witnessed in this neighbourhood on the first sabbath afternoon in May. The scholars of our sabbath school, and those of our three branch schools, were conducted to the place to see the service. In all, it is supposed, between three and four thousand spectators were present. Mr. Price, having addressed the vast assembly, then descended into the water and buried and raised up again from the water ten believers in Him who died for us and rose again. In the evening the chapel was crowded to excess, when three more disciples thus put on Christ, one of whom had been an Independent. EBENEZER!

B. H.

Evenjobb, Radnorshire.—We had a very delightful season on Lord's-day, May 5, when a large number of people assembled to witness the ordinance of believers baptism administered. After a very clear and forcible exposition of the doctrine of christian baptism, listened to with marked attention, seventeen candidates were immersed upon a profession of their faith in our blessed Redeemer, by our pastor, Mr. G. Phillips. The candidates were nearly all young friends—eleven males and six females. Many more are still inquiring the way to Zion. The church has recently been awakened to earnest prayer for the salvation of sinners, and the Lord evidently gives unmistakeable tokens of His gracious answers in causing many, from time to time, to flock as doves to their windows.

Knighton, Radnorshire.—Three believers were baptized in the river Teem by Mr. G. Phillips, of Evenjobb and Gladestry, April 7. A large number assembled to witness the scene. The suitable address on the mode and subjects of christian baptism produced a good effect upon the audience, and the civility manifested during the service evidently indicates that baptist principles are working their way in this town.

Gladestry, Radnorshire.—Three believers were baptized by Mr. G. Phillips, our pastor, March 24. One had been a member with the Calvinistic Methodist body.

Baptism Facts and Anecdotes.

REPLY TO WESLEYAN TEACHING ON BAPTISM.

WHEN reading Dr. Wayland's book on the "Principles and Practices of Baptist churches," it occurred to us that his XVII chapter would furnish an excellent reply to the article we extracted from the Wesleyan *Christian Miscellany*, entitled, "I can't find it in the Bible," and which appeared in our numbers for February, March, and April. Dr. W. says:—

"In my last chapter I referred to the *mode* of baptism, as a distinguishing feature of the religious practice of baptists. We also differ from other denominations of christians in respect to the *subjects* of this ordinance.

1. The rule which we adopt in our interpretation of religious duty, governs us in this case also. We baptize by immersion, simply because this mode was, as we believe, commanded by Christ, and practised by his apostles. So, on the other hand, we decline to baptize children, because we can find no command on this subject in the teachings of Christ, and we find neither precept nor example of such baptism in the history of the apostles. Here we rest; and until such precept or such example can be produced, we must continue to believe such baptism to be without scriptural authority. To this authority we hope that we shall always willingly submit, but to nothing else can we bow in the matter of religion, without doing violence to our conscience, and being unfaithful to our Master.

2. But we go further. We conceive that if the baptism of infants had been the practice of the apostolic age, it could not possibly have escaped mention either in the Acts of the Apostles or the Epistles. But it is never, in a single instance, alluded to. We hear of believers being baptized, both men and women, but we hear not a word of children. It is true, that in some two or three cases, the baptism of households is recorded; but, even here, the Holy Spirit has seemed to take peculiar pains to prevent misconception, by informing us, in some way or other, that these households were believers.

3. To the same effect is the command of our ascending Saviour: "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Baptism is evidently meant to be restricted to those who are taught, or made disciples. We can, therefore, baptize no one who is incapable of being thus taught, or made a disciple.

4. All the allusions to the ordinance of baptism in the New Testament, refer to the baptized as regenerate persons, who have been buried with Christ, and are risen with him, who have put off the filth of the flesh, &c., &c. This could not certainly be said of unconscious infants, who could have no spiritual exercises, and who could by no possibility make them known.

For these reasons, we feel ourselves bound to decline all semblance of infant baptism, and to bear our testimony against it, soberly, but firmly, as an innovation upon the doctrines and example of Christ and his apostles.

If it be said that this is intended as a consecration of the child to God,—a manifest duty of pious parents,—we reply, it is, undoubtedly, the duty of every pious parent to consecrate himself, his children, and all that he has, to God. This is well; but what has this to do with baptism? Suppose this done, what should prevent the person so baptized as an act of his parents, from being afterwards baptized, if ever he professed faith as an act of his own? The two acts are essentially different in character, and surely, without a special command, the one should never be substituted for the other. Suppose, then, this were the ground for the baptism of infants, it has no connection whatever with the baptism of adults. And yet more, we ask who has required this at our hands? Where, in the scriptures, is this consecration, a general duty applying to everything as well as children, in any manner associated with the ordinance of baptism. The formula is, "I baptize thee into the name of the Father, the Son, and the Holy Ghost." This is understood by all evangelical christians to mean, in the case of adults, just what we understand by it. But in the case of children, our brethren of other denominations understand it to mean,—I consecrate this child to God, as I do everything else that God has given me. Can the same words be intended by the Holy Spirit to mean ideas so essentially different? Were there two distinct ordinances, would there not have been two different formulas of baptism?"

We shall give the remainder of the chapter in our next.

BELIEVER'S BAPTISM.

Few things are more impressive than the act of Christian baptism. In the sight of the whole world, the candidate is buried with Christ; with him renouncing allegiance to the world which he formerly served. He rises from the water as Christ rose from the dead, to live a new life, the life of which Christ is the author and finisher. The act may be an offence to the world, but it is glorious in the sight of God, of angels in heaven, and of saints on earth.

Sabbath Schools and Education.

GOD'S SEED AND GOD'S HARVEST.

"GOD'S SEED," said holy Samuel Rutherford, "will come to God's harvest." He expressed in these words, his own faith, and the settled faith of the Church of God.

We have copied these words that they may meet the eyes and encourage the hearts of laborious but discouraged sabbath school teachers. To work heartily and hopefully, a man must believe that his work will produce fruit. Then it becomes a work of faith, and thus, also, a labour of love. Without it, it must be the dreariest of drudgeries, enlivened by no ray of cheering hope. Let this faith be fixed in the heart, and animate in all the labour, "that God's seed will come to God's harvest."

Years ago when the writer was himself a Sabbath school boy, he was a witness to a remarkable fulfilment of this declaration of the holy man of God. It was in a church in one of the eastern counties of Pennsylvania, around which there lies one of the most beautiful valleys the eye of man has ever gazed upon. The golden haze of summer rested upon green fields and whitening harvests, and the soft breeze came gently through the great oaks by which the church was surrounded. Within, the teachers and scholars gathered themselves together, and as they met, they seemed to each other to wear a more serious mien than usual. A hymn was sung, and a prayer offered evidently with repressed emotions. But, when the teachers turned to address their classes, the struggling feelings began to find vent. Tears flowed from many eyes, and the stillness of the place was disturbed by sobs and murmered words of penitential distress. Teachers forgot the usual lessons, in their anxiety to point their pupils to the cross of Jesus, and the scholars listened intently to words which had often been spoken to them before, but never, as they thought, so tenderly and persuasively; and, when the superintendent arose, and, with faltering voice, began a brief address, there came a fresh burst of emotion, and the place became a place of weeping, and of bitter lamentation for sin.

It was a Sabbath school revival, growing out of a great revival in the church, and very many and precious were the fruits which were then gathered. There are some faithful disciples now upon missionary ground, who were in that school on that day. Others are preaching the Gospel in many parts of their native land. Others still abide in the homes and worship in the church of their fathers, and are walking as ensamples of the flock. The great day only can declare how great and blessed were the results of that sabbath school revival, but its memory can never be effaced from some minds and hearts.

It was, however, the harvest of a long laborious year, yea, years of toil and anxiety. Discouragement and despondency had often been written on the faces of the teachers. A few had given up the effort, hopeless of any good. Those who struggled on seemed to grow weary, as they looked for returning fruit and found it not. But all care, and anxiety and labour were more than repaid by the abundant ingathering at the end.

Let every discouraged one toil on. If others reap the harvest let it be so. Only be sure and work for it, confident that "*God's seed will come to God's harvest.*"

Religious Tracts.

ORISSA, EAST INDIES.

NATIVE ministers are being employed by the General Baptist missionaries in Cuttack with the best results. One of the ablest of them is named Jagoo Roul, and is the fruit of Bible and Tract distribution. The following is a translation of the account given by Jagoo Roul of his conversion and early history. His reference to the tracts his father received, and to the strange idea which many of the heathen had, that the tracts bewitched all who read them, is very interesting:—

"Nearly seventeen years ago I was, by the grace of God, born again. I was born in the village of Khosalpore, in the year of Messiah, 1828, and on the 18th day of the month of June. When I was about nine or ten years of age, and while in the midst of idolaters, I first heard the dear name of Jesus Christ. I several times heard my father sing a poetic tract called 'Mental Reflections,' and, as I heard it, I thought it very interesting; but I did not then understand it, nor had I then capacity to do so. Some time after this, Sebo Sahu, and some other of my father's companions' became christians. Then I heard much reviling of the christian religion. Many also said, concerning my father, why he will become a christian too. When he sang, as he often did, christian hymns, many forbade him, and said that there was a charm, a bewitching power, in the very letters, so that when a person read them, they laid hold of the mind. On this account his caste-mates, relatives, and friends reviled and hated him much, often treating him with contempt and scorn. Many, too, of the Rajah's people were much opposed to my father; but at length, by God's grace, in the year 1839 he fully embraced christianity. When he came to fetch his family, by the advice of the Rajah's people and the inhabitants of the village, we had concealed ourselves. Mr. Lacey and several of the native brethren came with my father; but the people of the village, assisted by the Rajah's people, assaulted and beat them, so that they were obliged to go away. After this, a complaint was lodged with the magistrate respecting the assault, and a petition presented that my fathers family might be restored to him. Then, by order of the magistrate, I was seized and taken with my mother to his office; there, in open court, I beat my head against the ground, and said many reproachful and abominable things. I feel now greatly ashamed, as I refer before you all to what I then said, and I abhor myself on account of it. In short, I positively refused to go with my father, and returned with my mother from Cuttack to my native place. Soon after, Mr. Sutton came with the darogah, or head of the police, to a village near, and sought to take us; but I threw away my clothes, and in his presence beat my head against a stone, and positively declared that I would not go with my father. Then he tried to take me; but I swore several times by the sahib's name that I would not go, and cried with a loud voice. My father, seeing that there was no prospect of my going with him, went back to Khundittur with Mr. Sutton, full full of sorrow. By the advice of the people, we now left our own village and rajuary, and hid ourselves for several days in the rajuary of Dhakanal, but the officers of government found us there, and seized us. When punishment was inflicted on the Rajah's people for the outrage on Mr. Lacey and the native preachers, our relatives were afraid any longer to favour us, and we, with hiding here and there, and wandering about so much, were wearied out and dispirited; so we consented to live with my father. My mother on this went to Khundittur. I went with my father to Cuttack, and having promised before the magistrate that I would remain with him, went back to Khundittur.

Some time after this, my father placed me in Mr. Sutton's school at Cuttack, that I might obtain learning. I sought to make advancement in learning, and at first read the little tracts. I also heard the discourses of the missionaries, but it was especially by a sermon on the prodigal son which I heard Mr. Sutton preach, that the Holy Spirit graciously opened the eyes of my understanding. Some time afterward, Mr. Lacey preached from Acts xvi. 30, 31, 'Sirs, what must I do to be saved?' etc. As I heard this sermon I felt that the work of grace was really begun in my soul, and that I had chosen the Lord's service. With some of my companions in the school, I gave my name to the church; but they were received, and by baptism entered the church before me. This led me to be still more earnest in religion; and a sermon preached from the words, 'My little children, of whom I travail in birth again,' still more powerfully attracted me to the way of holiness. By prayer, also, I obtained much help from the Lord. At length, when I was fourteen years of age, on the first day of the month of May, in the year 1842, I was by the grace of God admitted by baptism into the church, and I have been preserved by His goodness for now nearly seventeen years in the way of righteousness. For this I give a thousand thousand thanks to His holy name; and now with confidence in Him, I pray for grace and strength that I may be steadfast, and may persevere in the path of holiness as long as I live."

Intelligence.

BAPTIST.

FOREIGN.

JAMAICA. *The Revival.*—Mr. Phillippo, in a letter dated Spanish Town, April 23rd, says:—

"Scarcely a day passes but we hear of numbers, in different parts of the district, arrested, sometimes suddenly, in their career of sin, while not a sabbath-day closes but instances of conviction and conversion occur. Among these are numerous persons, chiefly young, who were once united to our congregations as inquirers, but who had abandoned their profession, or had relapsed into a state of carelessness and spiritual insensibility. Of this latter class principally, I baptized, on the morning of Good Friday last, forty-two; kindly assisted in the services on the occasion, which were deeply interesting, by brethren J. E. and G. Henderson, the former of whom, on the first sabbath in this month, received them into the church, and conducted the other services of the day, I having been at length laid aside by sickness, from which, though now nearly a month has passed, I am but just recovering. It will thus be seen, that in the course of a few months, upwards of a hundred careless, thoughtless, and, in some instances, abandoned sinners, in connection with our church and congregation, have been brought to the feet of Jesus, clothed and in their right minds; these, however, we trust are but the first-fruits of the revival here. We anticipate a still larger accession; very few of those who have been the exclusive subjects of the late awakening having yet come before the church for examination. Among many similar illustrations of the manner in which some of the people have been brought to a knowledge of themselves, and of their condition in the sight of God, as also of the inward effects of the operation of the Holy Spirit on their inner life, is the following. Some time since, at about the commencement of the awakening in this town, I was called from my engagements in another part of my house, in an earnest tone of voice, to a person anxious to see me. On my arrival at the foot of the stairs, I saw a tall woman, apparently advanced in life, in her working dress, attended by several others. She seemed in a state of great agitation, and I thought some dreadful calamity had befallen her. On my approach, she fell on her knees, burst into a flood of tears, and, lifting up her hands, exclaimed, in a tone of voice indicating intense agony of mind, 'Minister, CAN you, WILL you, forgive me?' 'My good friend,' I replied, 'I dont know that you have done anything to me to be forgiven.' 'Oh, yes,' she said, 'I have: I have had bitter enmity in my heart towards you, and you never did anything to me but good: you have been a father to me, but I have rebelled against you, and I can find no peace until I have your forgiveness as well as God's.' 'Then,' I said, 'I forgive you with all my heart and soul.' 'Do you, no you forgive me?' she said. Then lifted up her hands and eyes to heaven, in earnest, almost agonizing, private prayer, in which the words 'Jesus' and 'His precious blood' were frequently audible; and almost immediately her countenance, which just before betrayed the most indescribable mental agony, relaxed, and exhibited such a calm and heavenly expression, as to excite the astonishment of all present. She continued some time upon her knees, in this earnest attitude, and in conclusion, repeated the whole of that beautiful hymn of Newton's commencing,

> 'Lord, I cannot let Thee go,
> Till a blessing Thou bestow.'

It was said with such deep emphasis and feeling as to affect all present; then, rising from her knees, she grasped my hand with great affection, said, 'Minister, you forgive me, then Jesus Christ will forgive me.' She was soon after married; united herself with the church she had formerly attended, and continues to give evidence of real conversion to God. Never, perhaps, were the words of the Apostle, descriptive of the effects of regeneration, more appropriately applied: 'Old things are passed away, and, behold, all things are become new.'"

SWEDEN.—Mr. Drake, writing from Stockholm, says:—"There are still a few churches from which I expect to receive statistical accounts; but I do not think that the numbers here given will differ more than ten. Baptist churches in Sweden and Aland.—At the close of 1860: 120 churches; 4,943 members; 1,000 baptized during the year. In the whole of Sweden sixteen Baptist meeting-houses are now opened for worship. Especially encouraging is the state of the churches in Nenke. The increase in general is about fifty per cent; in Millosa and Skyllersta still larger. Brother G. P. recently writes, that a good state of things in general exists, especially in the country. His brother J., he says, is holding meetings almost every evening, and cases of conversion continue to occur. In this province there are now four meeting-houses opened for worship, and they are erecting more. I wrote to you in my last about the refreshing shower of grace in Skone. In a more recent letter, dated, Killerod, March 25th, brother Ahlstrom says, 'I have not time now to write more particularly about my last journey to the vicinity of Helsingborg, and the north of Skone. Truly, I can say, that the Lord is now working powerfully among the people in this region, one after the other being hopefully converted.' Brother Monson says of Smoland, 'I travelled through twelve parishes. Many doors were opened for the preaching of the word. On one occasion I preached in a public schoolroom, and several times in public yards. I preached generally once a-day, and sometimes twice a-day, my congregations averaging from 100 to 600. Not only doors were opened for the preaching of the word, but I saw many tokens that souls were being led in the way of righteousness.' Since January, brother Hanner has travelled over a wide field of the interior parts of Smoland. He says: 'I believe it was providential that I came to travel to Smoland. The Lord has, in a remarkable degree, owned our labours in this region. In defiance of much opposition, great numbers have daily assembled to hear the word. We have often been obliged to use barns for the gatherings, as no dwellings were sufficient to contain the people. Sometimes the number of hearers has been from 500 to 600, and on a few occasions over 800. I can also say, to the praise of God, that some seem to have been converted to the Lord. Among others, I would mention a violin-player, from the parish of Gallaryd. So soon as the priest was informed of his case he went immediately to him with the word of admonition, saying that it was a horrible error into which he had now fallen. But when all his advices and admonitions availed nothing, he did not know any better remedy than to go to the public-house and there seek consolation in his sorrow. A Miss T——, in Wrigstad, was pulled as a brand out of the fire. She was just about going to Stockholm to enter the theatre. It then occurred to her to go to a meeting which I held and hear what kind of a pronunciation I had; and then she got to hear that she was a sinner. After labouring under conviction of sin for two days, she seemed to receive peace in believing, and she rejoiced in the efficacy of the death of Christ. She now suffers much persecution from her relatives. May God in mercy keep her for heaven!'"

Australia.—*Melbourne, Albert-street.*—The baptist church and congregation under the pastorate of Mr. New, held their annual services in April. On Lord's-day, the 24th, Messrs. Taylor and New preached. On Tuesday evening between 400 and 500 sat down to tea. A crowded meeting was afterwards held in the spacious chapel, Mr. New presiding, when several ministers and friends of other denominations addressed the assembly. The collections and tea realized £162, making up £768 19s. 9d. during the year for the reduction of the building debt. The entire income of the church for all purposes during the year was £1603. This is cheering and very promising.

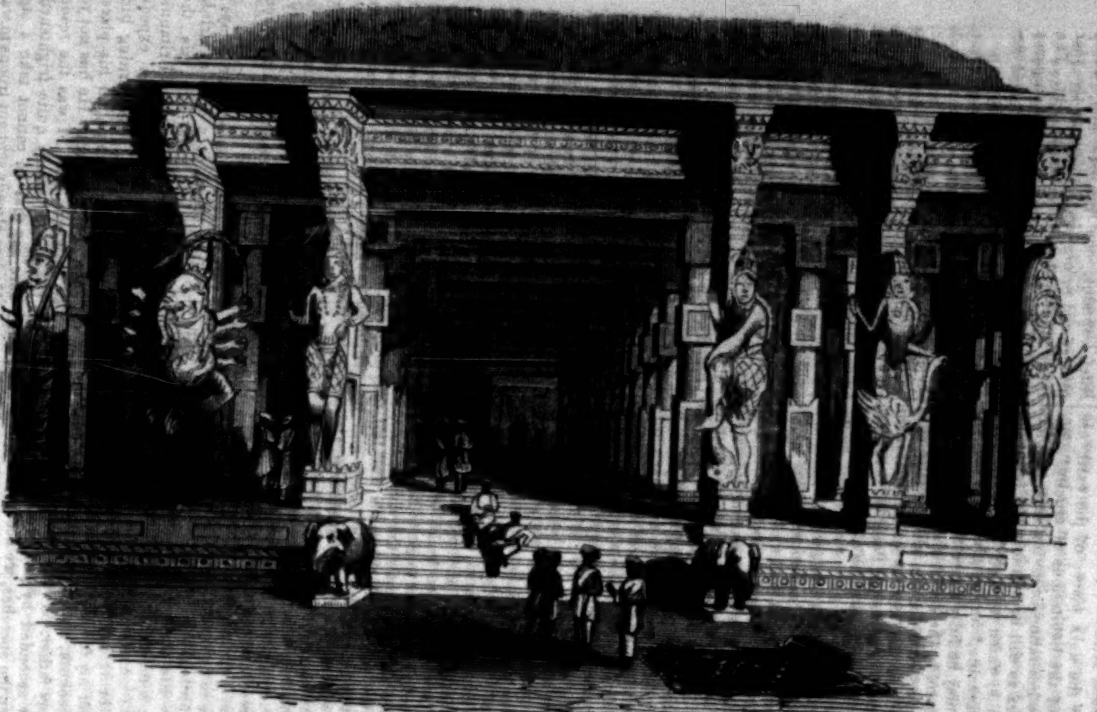
DOMESTIC.

Rev. C. H. Spurgeon's College.—On Lord's-day, May 19, Mr. Spurgeon made a collection in aid of his efforts to instruct young men for the ministry. More than £90 was received in the morning; the amount of the evening collection was only supplementary. Nearly double that sum had been spontaneously offered at a social tea-meeting of many of his friends, the preceding Friday evening. Mr. Spurgeon described the way in which he had been led to make this kind of effort, by the usefulness of a young man whom he had declined to recommend to think of the ministry. His theological and literary tutor is the Rev. Mr. Rogers, an Independent minister, who was present, and who, with several of the young men, addressed the meeting with much interest to all. The course of instruction is for two years. Mr. Spurgeon addresses the students one evening in the week. Seven of them are already in stations of usefulness, and most of them labouring very successfully; and, we understand, he has about thirty applicants for admission.

Warwick.—Very interesting religious services have been held at the ancient baptist place of worship in this county town, to celebrate the extinction of the debt incurred in the restoration of the edifice. Mr. T. A. Binns, the pastor, furnished pleasing details of the vigorous and liberal efforts of the friends during the four years he had been pastor of the church.

Smarden, *Kent.*—The General Baptists of this village enjoyed some interesting services on Monday, April 29th, when Mr. J. H. Wood, late of Sutterton, and author of a history of that section of the baptist body, was recognized as pastor of the church. The attendance was large; and several neighbouring ministers took part in the services, which were pleasant and profitable.

Removals.—Mr. J. Cholerton, of Pinchbeck, near Spalding, to Sutterton.—Mr. Ewence, of Henley-in-Arden, to Bromsgrove.—Mr. John Brasted, of Southsea, to Andover.—Mr. A. M. Stalker, of Cirencester, to Southport.—Mr. G. Pung, of Wormingford, Essex, to Glemsford.—Mr. J. Jenkins, of Pwllheli, to Llanfachreth, Anglesea.—Mr. R. H. Roberts, B.A., of Bristol College, to Bootle, near Liverpool.



CHOULTRY OF 989 COLUMNS AT MADURA, A REST FOR PILGRIMS.

MISSIONARY.

WESTERN AFRICA.—DAHOMI.

VERILY "the dark places of the earth are *yet* full of the habitations of cruelty." We feel some hesitation in giving such a recital of horrors as will be found in the following paragraphs, which we copy from the "Wesleyan Magazine," but we give them that our readers may be fully aware that such things are yet done in the earth, and that their zeal may be excited to hasten with the Gospel to the rescue of the victims of these horrible "Customs." The writer, Peter W. Bernasko, of Whydah, appears to be a Wesleyan Missionary.

"On Monday, the 16th, we all went out to meet the King, to accompany him to the town; and, when we had met him, he bade us to sit down. We then took seats. Here a man had his hands tied, and mouth barred, with a fathom of white baft woven about his loins. He was pointed out as a messenger going to carry private information to his father. The poor creature was taken up to the town, and was sacrificed on the tomb of his father. Another one was sent up to their large market to tell the spirits there what he was going to do for his father. About an hour afterwards, there were brought forward again four men in the same position, with one deer, one monkey, and one turkey-buzzard. Here the poor creatures had their heads cut off, save one. One man was to go to all the markets and tell all the spirits what he was about to make for his father; the second man was to go to all the waters, and tell all the animals there, &c.; the third man was to go to all the roads, and tell the spirit-travellers, &c.; the fourth and last man was to go up to the firmament, and tell all the hosts there, &c.; the deer to go to all the forests, and tell the beasts there, &c.; the monkey to go to all the swamps, to climb up trees, and tell all the animals there; the turkey-buzzard, fortunate creature, was let loose to fly up to the aërial sky, and tell all the birds there. After this, the King got up from his throne, which was carried along with him, and drew up his sword, and said, 'As I am now a King for this kingdom, I will bring down all the enemies of my father under my footstool. I will also go down to Abbeokuta, and do to them as they once did to my father. I will sweep them up.' He was seconded by his two chief ministers. After the speeches, we accompanied him to the town.

In a fortnight the Custom commenced. On the eve of the day the whole town slept at the King's gate, and got up at five o'clock in the morning to weep. And so they hypocritically did. The lamentations did not continue more than ten minutes; and, before the King came out to fire guns to give notice to all, one hundred souls had already been sacrificed, beside the same number of women killed in the inside of the palace! Ninety chief captains, one hundred and twenty princes and princesses, all carried out separately human beings by four and two to sacrifice for the late King. About two or three of the civilized Portuguese acted the same. I believe they gave twenty men to be sacrificed, besides bullocks, sheep, goats, drakes, cocks, guinea-fowls, pigeons, coral-beads, cowries, silver money, rum, &c. After these three gentlemen, the King thought all the rest proper Europeans should do the same for him; but none performed such wicked actions.

Next Wednesday, the King himself came out to bury his father, with the following things:—sixty men, fifty rams, fifty goats, forty cocks, drakes, cowries, &c. The men and women soldiers, well armed with muskets, for firing; and when he was gone round about his palace, he came to the gate and fired plenty; and there he killed fifty of the poor creatures, and saved ten.

During the Customs, the visitors and countrymen made enormous and wonderful presents to the King. The Custom continued for three weeks. We all stopped there two months before we got a pass out. During my travellings up and down, I am glad to say that the God of Jacob was with me. I conversed with many people about religious concerns, and they were very glad to hear the word of salvation; only they fear the King. Almost every soul in his kingdom is willing to embrace the Gospel of our Lord; but the only hindrance is the monarch. Many have a desire to send their children to our school; but they cannot on account of him.

I dare say the King killed more than two thousand; because he kills men outside, to be seen by all, and women inside, privately. O, he destroyed many souls during his wicked Custom.

I was very ill, laid up in bed, three days; without a bit of bread, or a drop of drink. I forgot to tell you, that ere this the King received a letter from Her Britannic Majesty's Government, about his expedition against Abbeokuta, just warning him that if he make any attempt, all his places on the coast shall be burnt. He has not yet given an answer to this. I was the reader of the letter. He seems quite frightened; and I dare say that he cannot take a step over. He has already sent out troops to war, but nobody knows where."

Smile, Lord, on each divine attempt
To spread the Gospel's rays;
And build on sin's demolish'd throne,
The temples of thy praise!